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69

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I. P. Vi.

= Bhashya (Ah. I).

ॐ स्वस्ति श्रीगणेशाय नमः॥ ॐ नमः
श्रीमद्गुरुपादारविन्देभ्यः॥ नमः शिवाय॥
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श्री [illegible]

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सत्त्वे शिष्टाय सफल शिष्टायं सदावि
नेमज्ञ संयं प्रयच्छतु। [illegible] दिव्याः
हृत्सु संदृष्टदसो न सतं प्रवर्त्तिः॥ ॥
ॐ इति श्रीमते श्रीभगवद्गीतार्थसंग्रह
सुमलकीर्त्तसंप्रदायप्रदेशः श्रीसंस
नन्दनन्दनवर्णितसम्प्रदायसमुद्भवल
नेन प्रभुपादकृष्णः श्रीमन्नन्दलालदेवः श्रुत
नि[illegible]तं शिवपूर्णहृदं सदानन्दमयं
[illegible] तत्त्वविशुद्धं कृष्णचैतन्यसय
मीमांसा प्रवृत्ति [illegible] सदानन्दं प्रली
य तत्त्व [illegible] सम्प्रदायत्व
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श्री
ग्रं॰ प्र॰
क॰ ली॰
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स्मृति विषयत्वं मन्त्रेषु प्रकाशस्य वि
षयत्वं ॥ तयोर्भि प्रतिपाद्यत्वं किं तु लौकि
क मन्त्राणां ब्राह्मणस्य प्रतिपाद्यस्याभी
ष्टस्य प्रकाशकत्वात् । श्रुतिस्मृतिषु प्रकाशनं
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[illegible]
श्री [illegible]
रं.पु. [illegible]
व.ली. [illegible]
५ [illegible]

यत। प्र[illegible] विशेषणं यस्त्वं निगम[illegible]

त। शिवमन्त्रादित्युप[illegible] [illegible] निश्चि[illegible]

त। एकेन शिवमन्त्रादि [illegible] विकल्प

ग्रहित [illegible] यावत। एतस्य [illegible] शिव

तत्व[illegible] तत्त्वं प्रकाशादिति, तथापि

[illegible] [illegible] [illegible] ---

----- [illegible] शिवतत्वेन [illegible] तत्र प्रकाशते

[illegible] ------------------ तस्मिं

निगम [illegible] [illegible] [illegible]। यदि

------- [illegible] [illegible] [illegible]:

केवलं [illegible] तत्त्वं [illegible] शिव[illegible]

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शिवान्तस्य विदुं मन्त्रः नादः स्वंविद
स्वसुष्वसुश्चरूपं तदध्यैनः स्वरूपम
मुद्रिते ७ तिथ्यावता तुष्णुष्णन्तुता
तत्त्वं विन्दुमचलं शिवशक्तिविवलित
मिति नीहं यत्तूर्ज्जलतुष्ठाध्यः ध्यै
यत्र यद्यत्र कल्पष्टदेने नादिशु तत्क्षपि
कल्पविवम ष्ठिधृ यूद्देवमत्ता यद्दभि
तिशुष्तुनता यदं विभज्जतुं मक्तिणं
णमयति स्वयं णमनमील ज्वलनाद्यं
कल्पतुषशिव ष्ठकिमन्त्र स्वयं णमम
नं मता ममज्ज्यानन तत्र धूण्यति केव
लयः मन्त्रैश्वर्यैर्णता नादिमन्त्र नू

ह्रषि शक्त्युपं विश्व उत्कृत्तिर्यन्ते समग्रत्व
धृ स्यतस्य लिसः धृयेणन ग्रसितता। स्तूनं
म स्वयं निरस्त समस्य स्मन दृढता। स्स
तं मन्त्र प्रकर्षा त्यस्य शिवस्य शक्त्युपचारस
तः उक्तस्य सत्त्वित ग्रहणस्य सदा
ति सन्न विषयत्वेनात। सदैव किञ्चि
स्त्वलनमेव उक्तम् इति शक्त्युपचारस्य
व शिवस्य [illegible] किञ्चित्स्खलनतः उपचारत्वतु
प विभक्तिरिति णतन शिवमन्त्र त्यस्य
उद्वृत्य स्य प्रस्फुरत्वत्वः प्रस्फुरत्व ह्युत्व
व्यक्तिरस्य उपचारः शिवस्यैवं शिवत्वोप
क्तः।

श्री
शि॰ सू॰
वृ॰ टी॰
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सत्ये शुभः स्फुरत्तत्त्वपुनः किं कौलेतीत्य
न्यायं द्वितीयं वाक्यं भवद्द्विमान्यमिति
पुनः यत्स्मृतं तत्र तत्र तत्त्वं द्विमान्यं मि
वमत्ते: यथान्यथं सुसुखत्वेन स्फुरत्ता।
तत्र मान्यमान्सुयथं तं किरणकलं (तत्सुतस्थ
विधु भाल्न तद्वधद्विं सकेन; शिवं भमान्नं
ये स्तुत शिवभक्ति विद्यानं सुकीयं तानं विठ
तं भान्य स्मान्यति के ज्ञतु तद्वमत्तु सिंहं सकठ
वेन विठान विषयी कतु भान्य स्सु ८ सक्कम
क्ति विषयं तं नयति ८ठयद्दवतु भान्य धृये
नः भान्तदेहे तनतुः; यद्दैवं सक्कं सतोऽत्स्तु
तिः ॥८३॥ प्रवं शिवभक्तिणतसु शिवान्न
स्मार्य

सत्रिसूयशैवमंठवन्ता सूत्रक्रियासद्गो
सुतद्वसतसिंसकन्तुनतद्वनमं भ विष
यद्वन्ता सुतस सिम्ठ भलिटुभ्रु सुत्र नि
गमं भलिटि (३ ध्यन्मु: प० : श्रीतद्वले
कलीकर्यं श्रीमत्परमुषेन पगि ए कीतद्वन्ता
तन्म निगमं भन्ता प्रलोद्वन कल्पं गकिड
लिति घेलनीयं तत्रम मम्भु ५ टत्र निगमं
भक्तं मंभन भम्भुद मिति घेलनीयं, यष्ट
धि तत् श्रीमत्परमुषधु ग्रिमस्य पद्व भहमि
ं पग्भत्र सुयतुपभेवधूभा तघधितल
श्री भूमोन वलघति ग्रिमस्य मितिकिम
३.५. भम्भुपले नन्तवन्मेन निङ्म:
ठ.टी.
5

न च भावाभावयोः संयुक्तः शिवशक्त्योस्तु
भावाभावस्वरूपयोः (उभयवत्त्वे) भावत्वं च
अभावत्वं च वक्तव्ये भवतो नेति भावः । न च निष्
कलं त्रिमात्रं विकल्पमिति विधिनिषे
धवत् श्रीपतिसूत्रे सर्वदेवता । निष्कलं
तत्त्वं तत्त्वमेव उभयात्मके त्रिमात्रे विकल्पः
सर्वं सर्वत्र सर्वं शिवतत्त्वं । न च उभयत
त्रिमात्रं युक्तं किं सामरस्यभावे शिवशक्त्यो
रेकत्र भा[illegible]त्वभावे शिवशक्त्योरपृथ
भावस्य इति द्वन्द्वं परमाभावत्वभावे परम
शिवे युक्तः नानाभिन्नं परमानन्दैः सर्वत्र च
परमानन्दविशेषज्ञानं परमानन्द भावात्मैकम्

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𑆅𑆠𑆴 𑆫𑆶𑆢𑇀𑆫𑆪𑆳𑆩𑆬𑆼 𑆠𑆤𑇀𑆠𑇀𑆫𑆼 𑆯𑆴𑆮𑆑𑆮𑆖𑆁 𑆱𑆩𑆳𑆥𑇀𑆠𑆩𑇀

𑆪𑆂 𑆋𑆮𑆁 𑆥𑆜𑆼𑆠𑇀 𑆤𑆫 𑆇𑆑𑇀𑆠𑆴 𑆯𑇀𑆫𑆵𑆩𑆠𑇀𑆪𑆚𑇀𑆘𑆶𑆰𑆼𑆤 𑆑𑆮𑆖𑆁

𑆫𑆶𑆢𑇀𑆫𑆁 𑆣𑇀𑆪𑆳𑆠𑇀𑆮𑆳 … 𑆯𑆴𑆮𑆫𑆶𑆢𑇀𑆫𑆁 𑆱𑆩𑆳𑆥𑇀𑆪

𑆑𑆮𑆖𑆁 𑆥𑆜𑆼𑆢𑆠𑆾 𑆮𑆴𑆑𑇀𑆫𑆩𑆂, 𑆤𑆫𑆥𑆶𑆰𑇀𑆥𑆳𑆚𑇀𑆘𑆬𑆴 𑆮𑆴

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एवं स्वस्वरूपे विसृज्यः तत्पश्चात् प्रति
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𑆯𑇀𑆬𑆺𑆑𑆠𑇀𑆫𑆪𑆁 𑆥𑇀𑆫𑆠𑇀𑆪𑆶𑆠𑇀𑆠𑆫𑆁 𑆑𑆡𑆴𑆠𑆂 𑆯𑇀𑆫𑆵𑆩𑆤𑇀𑆩𑆲𑆼-
𑆯𑇀𑆮𑆫𑆱𑇀𑆮𑆫𑆷𑆥𑆼𑆟 𑆥𑆶𑆤𑆫𑆳𑆠𑇀𑆩𑆤 𑆅𑆠𑆴 𑆱𑇀𑆮𑆳𑆠𑇀𑆩𑆥𑇀𑆫𑆠𑆴𑆧𑆺𑆣𑆳𑆪
𑆱𑆤𑇀𑆠𑆩𑆳𑆠𑇀𑆩𑆳𑆤𑆁 𑆱𑇀𑆦𑆶𑆫𑆴𑆠𑆂 𑆱𑆑𑆬𑆵𑆑𑆸𑆠 𑆅𑆠𑆴 𑆤
𑆮𑆪𑆩𑆼𑆮 𑆑𑆼𑆮𑆬𑆁 𑆥𑆢𑆳𑆫𑇀𑆡𑆼𑆤𑆳𑆤𑆤𑇀𑆢𑆳 𑆅𑆠𑆴𑇆 𑇆
𑆍𑆮𑆁 𑆥𑆫𑆠𑆠𑇀𑆠𑇀𑆮𑆮𑆴𑆰𑆪𑆁 𑆥𑇀𑆫𑆯𑇀𑆤𑆺𑆠𑇀𑆠𑆫𑆁 𑆥𑆫𑆩𑆳-
𑆠𑇀𑆩𑆤𑆺 𑆩𑆕𑇀𑆓𑆬𑆁 𑆱𑆁𑆮𑆳𑆢𑆁 𑆯𑇀𑆫𑆵𑆩𑆲𑆳𑆑𑆾𑆬𑆓𑆶𑆫𑆶𑆱𑆁-
𑆥𑇀𑆫𑆢𑆳𑆪𑆥𑇀𑆫𑆱𑆳𑆢𑆥𑇀𑆫𑆮𑆫𑇀𑆠𑆑𑆁 𑆠𑆴𑆬𑆑𑆼𑆤 𑆱𑆩𑇀𑆥𑆷𑆫𑇀𑆟-
𑆁 𑆥𑇀𑆫𑆠𑆴𑆥𑆳𑆢𑆴𑆠𑆁 𑆯𑇀𑆫𑆵𑆆𑆯𑇀𑆮𑆫𑆱𑇀𑆮𑆫𑆷𑆥𑆼𑆟𑆼𑆠𑆴𑇆 𑇆
𑆯𑇀𑆫𑆵 𑆆𑆯𑇀𑆮𑆫𑆱𑇀𑆮𑆫𑆷𑆥𑆱𑆁𑆥𑇀𑆫𑆢𑆳𑆪𑆧𑆑𑇀𑆠𑆱𑆩𑆥𑇀𑆫-
𑆱𑇀𑆡𑆴𑆠𑆂𑇅 𑆯𑇀𑆫𑆵𑆩𑆤𑇀𑆩𑆲𑆳𑆑𑆳𑆬𑆫𑆷𑆥𑆴-
𑆱𑇀𑆮𑆳𑆠𑇀𑆩𑆥𑇀𑆫𑆠𑆴𑆧𑆳𑆯𑆶𑆧𑆳𑇆 𑇆 𑆱𑆤𑆠𑇀𑆤𑆶-
𑆤𑆳𑆩𑆳𑆫𑇀𑆓𑆧𑆼𑆢𑆥𑆳𑆪𑆩𑆲𑆼𑆯𑆳𑇅

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नहि रुद्रः कपि समज्ञी संठवति सचान्द्रु
ति रुद्रैव सान्निध्यात् सहस्र सन्निधामा
मुद्र ठमदनासकृद्वा लक्षं यानठमान्द्र
मलगंधितमा विष्णुन मिद्रेन सुद्रेयर्थ
समान्द्रप्रः संप्रभाय गतहुं प्रसिद्धमा मृत
णव पदुंक्ति स्मि द्विभ्दित्रे द्वर उद्र ष्ठाद्र कालो
ष्ठत्रध येन पदूं उतणव उत्कि ध्वा तया उ
रपीद ष्ठाद्र कतुह्रेति सेरन द्वियउ उ
द्विसं सान्द्रमेव धकली द्वियउ सहषामी
धर्मस्रौत्रेध्या नमसान्द्रध प्रकेत्रेध व
सेधुम गत ष्ठाद्र धक्रः ध्रुः नहितक्रु
द्रुक ससीप कलान्धि किलिद्र रपीउं कवल

साक्षात्तत्सं[illegible]त्त्व[illegible]
[illegible] प्रलयं [illegible] साक्षात्त
[illegible]: इति साक्षात्तत्स्व[illegible]
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[illegible] किं ब्रूमः [illegible]
[illegible] न कदा ॥ ननु
[illegible]
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[illegible] ननु कथं त [illegible]
[illegible] इति

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सुखत्वदुःखत्व [illegible], सुखत्वः [illegible]
त्व[illegible]विभक्तं [illegible], [illegible]
[illegible] इति [illegible]
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शिष्यं मेव कथयन्ति तद्धि मन्ये मेव कथं य
दि दृष्टं तद्धि श्रुति प्रमाणं तद्धि शब्दस्य पि
रज्ञानीयम् । ननु तेषां मत प्रमाणं प्रत्यक्षं तु
मत मयं मत्स्य शुभ्र मतं प्रियत्स्य तत्त्वं म
त्स्य दर्शितु वृत्तः सूतयः प्रमाणं वेदेतौः
तद्धि वस्तुत्वं तत्त्व मन्त्र मधि प्रत्यक्ष
यं प्रमाणं प्रत्यक्षं हि तत्त्व शैवस्य
[illegible] मन्यन्ते प्रत्यक्षत्वं । ननु प्रत्
यक्षं प्रमाणं शब्दतु तत्त्वं मयति श्रु
ति प्रमाणं वस्तुत्व मिति मेव तत लोके कि
[illegible] प्रत्यक्षं मन्यन्ते तत्का श्रु
ति प्रमाणं कल्पना [illegible] मन्ये नव

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प्रतियोगिनिरूपितत्वं व्यावृत्ति। यदं प्रत्येव
अन्वयः प्रकारताद्वयविशेषः। नान्यो वि
कल्पः। इति न तस्मिन् विषये विकल्प
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श्रीवत्स ऊत उपन्यस्ता सत्रिम्य स्तदक
सक्तिः प्रथकं तत्त्व स्तदक सक्तिः स्मन्ता
नत स्तदस्वपन्थि का मत स्फुरित नः
दैष पन्थि न स्तल स्थि प्रम उद्गि खण्ड
पति मितत्व स्पुपस्व पन्थि तत उपस्त उ
स्तं किंस मन्या सक्तिः तुवस्त्रि धृस्ती दि
घत एव मा किं श्रीविद्या शुक्ल विद्या यं
यदि श्रीविद्या तस तत्त्व मिस्तुष्ट श्री
चतुष्क विठ नरु तत्तत्व कथन मयुंत उस्
तुं । उसूयत्व विषयत्व ठन्निनी दिविठग
स्थितिव कवल । प्रव मिस्तु उमनेनप
स्थिम उसूये ठवति [illegible] उति ॥

सम धूमे विष्णु तस्य सद्गुरु समंतवेय
हतमेव तस्यतं, सर्वेषु भूतेषु यत्र नास्ति
पुं लिंगं रूपं तस्मात् सत्या सत्यमिदं त
तेति निर्मलं वैराग्येन संस्थितः। सत्या
रूपं, सिवम् तस्मिन् सिवत नैवाश्रुति नत
सत्या पगमतः किमपि वस्तु न विश्रुत
एव येन ठवस्तुसेन्नुवकासः सपितृ
ससानेठरसूषरूपपद्म सकल्पुतए
व तस्मि किं तुष सकल्पुते सर्वज्ञतुपति
मूी सेता तस्मूज्ञं ठवतुपसठवतुपं वर्त्तवि
३.पू. वसनीयं यदि ज्ञानाठवतुपं तस्मि किंत
ठ.ली. न नादि पारमृठवष्ट तद्रूप विष्णुनाव
०७ सश्रुत

मध्यमायां तु विंशतिसहस्राणि [illegible] विषय
वैराग्य[illegible]विधुतान्तःकरणे [illegible] उपायाः स्मृताः
इत्येवं मध्यमाः [illegible] इति [illegible]
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[illegible] इति न किञ्चिदुक्तम् ॥
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तथा दृढसूत्रेण प्रबद्धे सति अष्टदलं ध्ये
येन षट्कोणं त्रिकोणं संपूर्णं मण्डलमिति सर्व
ति श्लोकेन ॥ ॥ अथ इष्टलिङ्गे षट्स्थ
लमिष्टं मन्त्रपीठं, नवमुद्रापीठे पुष्प
धूपं मन्त्रपूर्वकं पठेत् ॥ ॥ एवं कृ
त्वा मध्ये पुष्पाञ्जलिं स्वहस्तेन दत्त्वा मू
लं सर्वदिक्षु सर्वपुष्पस्तवैः पूज
येत् पुष्पमन्त्रैः कुसुमैः प्रत्येकं विन्य
स्य मन्त्रः पठित्वा तत्त्वपुष्पं मन्त्रैः
इष्टलिङ्गं संपूजयेत्, मन्त्राणि ये पि
श्री ॰ पू ॰ टी ॰ ३५ मण्डले तत्र देवान्पूजयेत्, ततः पि
तृ मन्त्रे दत्त्वा सम्यक् न भवति,

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तस्मादनतत्त्वं तत्त्वमन्वयेन शिवतत्त्वं तत्त्वस्य सत्त्व-
मिति धर्मवता सत्तानां सर्वत्र प्रयाति यथे-
तमिति तत्त्वमेव प्रत्यक्षं वैष्णवस्य इति
सत्प्रत्ययमतः [illegible] सैवं [illegible]
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उद्दिष्टं यत्तु कथयति ॥ अथ यत्परि-
नत किं स्यात् तत्र अ: प्रश्ने एवं यत्तरी न
षष्ठ मध्ये ध्वं उद्दिष्टं तु भिन्नत्वेन यत्नेति
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𑆅.𑆥𑆷. 𑆯𑇀𑆫𑆩𑆢𑇀 𑆥𑆫𑆩𑆠𑇀𑆫𑆠𑆶𑆥𑆳 𑆩𑆩𑆫𑆠𑆶𑆓𑆼𑆯𑆶 𑆩𑆴𑆢𑆼𑆠𑆂
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अथ कावितः संपारितः प्रस्तुतकावः श्रु
श्रुदकाङ्गिं पश्यन्तः तेस्यदविलम
नतुपेक्ष्य श्रुतुस्वदकागीतिपावतः। पृष्ठम
तिपृष्ठमेकेटि संकावक सुतुमनादिके
लिकाकांमेपमालावराकागयुतुं
यद्दुपृकामावा° सुद्दपृकामावा°
कुट प मतिः उष्णपतिगकाममप
मागडउपथाविमेगबमतउदिकस्वं
उस्यमगउतेवंतुपाल्लि तुः पृपृपः
मूतिकावतुविषुत मतिपातुं विन पृपृ
ममतुः तत्वतः तेवं पृकाः पेतुतुके
गतुपः मतमतृतुपतिपावतः। कवमं
कवभितत्यपरस्पुतकविपातुमविते
मिमृकव्य मलितउन वितुपितः प्रमितउ
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(तक्षेदेन क्रियते दृल्लितभाव घटेति
(इघट ग्रुभास्य हेनेन विशितवस्तुद्वानं
तक्षयेद्वन पार्ते पार्तं सञ्जित इतिश्रु
श्रुति सधः तस्यवे धकतुसुखधभाद
घटपटेति धूतागकभांत पागवाज्ञनविधुते
भांते ज्ञा धदृयेनेतुष्ट प्रच कल श्रुति
धायभाद पञ्च कलोनेति पञ्चकलो
न प्रच कलत्रय भाभनतुदं सस्तुसर्वं
न धटहितिर्लं सालेप पालनयेसदष्टघवर्ष
न सादितं घटपटेति भाभनतुदाठवेः
ह्रुः तागतसृ धालेप पाग कधूयं भदं
तागतसृ धूलितुद्रि तागतसृसुवभावेनं
ठवति घटपट तस्य घटेतु गमितुतघटे
धूलितुः

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णेतेन सूक्ष्मत्वतः परमाणु दृष्टान्तः तस्य
परमाणोः सूक्ष्मत्वं सूक्ष्मत्वमात्मनः प्रत्यक्ष
कर्तृत्वाभिमतं इति मतः पुरुषादिकम
तः उपपादनस्य संपादनस्य महत्फलं
महत्फलत्वं सम्पादनं प्रतीति मतः
स्य परत्वायतन्त्रमतीयते इति मतेन
तत्तु संपद्येन परमाणोः पुरस्त
न भावना इति त्वः, सूक्ष्मेति पदेन प्र
मेयं वस्तु प्रकल्पयति यः कश्चित्प्र
मान इति तस्तुर्मा मोदे महारिसं कुरु
वदस्व न शक्तं, उपपन्नं निभिधमिदं
तथा विविधं तक, इति, म विकल्पितय
मनिविचम्ण्य स्त्रलविरुणमपस्थृतः

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नहि प्रमथितग्रन्थस्य वार्त्तिकत्वं स्व
दःस्पृष्टे ९ तित्वः नतु उक्तिउक्ते प्रयुक्तम
दुलक्ष पञ्चकैवशैवेदमतॄणं लक्ष्ये ति लक्ष्यः
सः शुद्धस्तु पः परमेश्वरेण तस्य प्रदत्त
त्तः प्रत्यभिज्ञानं यथोक्तमिति नतु
किमुक्तमित्याशङ्क्याह अन्तरङ्गीति तदुक्तं:
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श्रुति भेदं श्रुति ऽप्यये निलीतः माणवक
ऽस्य पश्यामः मम मुहूर्ते माणव
के ऽगिद्दु भा। अधवरुवये मम
मुहूर्ते ... वृत्तयतु का
ल्व नये सवमा। सन्दष भभुवयेतट
पन्ता। सतण्वेदि सतः घत ऽप्यय:
सठिण्यङ्गसङ्गितः ततः काल्भ्तां ऽ
पद्रम प्रथकं उषण्डि मवृक्षे ह्नम्भु प्रथं
श्लोकन्तुं शृङ्गिङ्गं पदन्मुत ऽहेतेप
लक्षितश्लोकस्य ह्नः श्लोकः उद्वयेत्पं
घाठिण्ये पद्रम ऽतिण्वः

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मदेसुरासुरान्सुमनसान्सुमनमनसुमनस

ङ्कमवन्धुः देउ कमलकुडं उद्दूहुठिकर्णी

सुराद्दुठिकर्णमपपन्नयति मंपन्नयति

उउस्नउस्मदक्कनस्नवयमेवं कुडं ममनु

मन्नदङ्कमवन्धुदेउकुडं उद्दूहुठिकर्णेषु

णेवेपन्नयलतस्मेवन्धिकर्णिविषयेउ

मयलक्षुपङ्कउ। नउउन्मेमूनेउिउ२

ठिकेपिकर्णिलिउन्मेमूनयमपप

मयति किमप्पंकेउनेति उन्मेकूल्वेनमं

ऋत्तिकवति पद्देउमद मपिकर्णी

ति मद्दमङ्गूलमूयवेसमूवहंम

धून्तेङ्कनकषयति मुङ्गे२ कमनडति

२ कमनंयुर्जः मिवं कनीउनीम

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सकलाल्लुप्तेनालभ्यनकाकटयाकाल
त्वमन्तेन सर्वापेयान्तिमयद्वन्त्वा। सु
पान्तमसन्त्वान्तिमयद्वन्त्वा। सन्दर्शनिद्दै
र्थं त्ववारिति तत्त्वः। सर्वतोऽस्य स्वन्तःम
नमान्तस्य सिद्धस्य सिद्धे सन्तो भास्वकाम
इति उदयालभ्यनकाकतुपविषयस्ति
पाञ्चपाशस्य तस्य स्वन्तःस्य दे उद्देशास्
यल्लमयद्गमिति तत्त्वः। सुयमेवान्नी
जतमितूतस्य सिद्धस्य सर्वितं सेतुमे
वघाणीखूद्रमापकेद्वेनास्यसि सपूर्व
समानेति उदयान्द्व स्वकासमानतयानय
नं नदिस्यद्रसेतोषि सप्रिमनविदं
न उसत्तत उति तत्त्वः। सर्वसिद्धं स्वका

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ननु तत्रापि किमिहेन्द्र तथापि तथै
व विश्वेश्वरेति धिषणीद्रकः नन्वङ्गु
नयति तत्र इन्द्रेति भितवः ननु
तेपि किमिहेन्द्र नमोस्ति उक्तं समस्त
त्रु भितिविषः प्रपञ्चस्यापन्तसाधि
पत्यन्तं यज्ञस्यप्रकृति सांस्तु यतः यत्
स्यमदि नयकृत्येति नयत्येते
कृत्तु भिति प्रकृतेन सम्यक् उपसंहं
रक्षेति तस्यायिनि यमो यत्र त्रिवर्ग
सः शुतकः स्कन्दरुद्रौ कोट्या तु
ध्रुतः उल्लितस्य तत्रेति कृत्वाष्टौ
नवमसम्पन्नायुति मितुं पन्नः
तत्वं अथ कृष्णदेवश्वः कृत्य
छद्मान्त्र विवेकः ॥१०॥ ॥

स्तद्द्वितीयश्लोकेनाव्यक्तलिङ्गं को
ऽपि तद्वित्ति तत्काल इत्याशः सूक्ष्म
लक्ष्याणां यदीयं न भवति तद्
स्वप्रतिष्ठं पश्यामीति येऽप्याहुः
सकृन्मे इत्यादि इत्यस्य दर्शितमिति ॥ ॥
स्तद्विवृतौ उक्तः तद्दृष्टिष्ठमुपयान्
पश्यामीत्यनेनोक्तः केवलः कश्चित्सुरी
उक्तः ॥ एवमव्यक्तलिङ्गं तद् द्वितीयं
श्लोकमवतारयन्नाह ॥ ॥

किं तु भेदवशात्स्पन्दस्योदयेत्
पालयेत् । सकृद्विभातोऽयं
स्वप्रतिष्ठोपलक्ष्यते ॥ ३ ॥ ॥

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यस्तु सक्तु पुरुः नीलस्य भवः स्वप्रक
शस्य स्वलिङ्गतस्मीयः स्वलिङ्गकल्पः तं प्र
कर्मादि विसन्नागः विसन्नोऽपि प्रकाशमाना
त्तित्भवः तस्मीयः प्रत्येन सम्भिन्नत्वं स्फुट
यस्य विसर्जं विकल्पविषयी नतं नस्मृतं| तत्र
तत्र तु नीलमपि सत्| नीलं न भवति तथा स
त्यपि सत् सन्न भवति तथा न पीतं पीतमपि
नीलेऽपि लक्षणं न नीलमपि न भवति तथा स
त्यपि न भवति संज्ञेयतः सन्निवेशं भवतीति
यावत्| स्फुटः क्रुतस्तित्पद्मयोनक्रुतः स्फु
टं नीलं क्रुतस्फुटं सत्| एवं केनचित्सर्वं पद्धि
यमानं तत्त्वतः किं सन्तं यस्य ततः सर्वं स्फु
त| यथा तत्रभि तत्रापि न यत्नमस्मि

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विषयीकृतः श्रुतः श्रुतीन सत्तर्कैः तु
तेनेत्येतत्पदार्थस्य विमृष्टेति विमृष्टम्
तत् विमृश्य विषयीकृतः श्रुतीः श्रुत
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मिति [illegible] एव [illegible] धर्म
[illegible] एव, इत्युक्तं [illegible] ज्ञानेन्द्रिय [illegible] उभयथा
निर्दिष्टः कथित इत्यर्थः ॥ ३ ॥ ॥
[illegible] लिङ्गं [illegible]
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एव भवतां लिङ्गं [illegible]
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ममस्वरूपं वेत्ति स्वविषयं वेदनं प्रति
कथं तेनोक्ति यद्वद्वेदक एव उक्तवत्:
कथं ध्रियते इति नयन वेदनं कालभङ्ग
वेदनं कालेन स्वरूपं यदनुक्तं वह्नि म
मयि यद् एव कालयत्तदेव मतं
तत्र स्वविषयं भङ्ग्यत्र उक्तं
इति मिथ्यैव वस्तुत्वं भवन्तं वस्तु न किञ्चिदेवेति
एवं विषय प्रतिभित प्रमेयं तद् भङ्ग्यप
रिभित प्रमाणं प्रतिभित प्रमेयं परित्यक्त
स्वयति मनसि वेत्ति यथार्थः स्वतः मन
सि वस्तुतं मनसि मनोधिष्ठितं स्वतः
र्थः न किञ्चित् एव न यत् एव न प्रति
प्रमाणे स्वयं कल्पित एव युक्तः
कल्पनमेव

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ननु कथमेतेनैवैष्यतद्विभितेत। सुद
णतं वरिति णतं वरवङ्मति। तक्षविसृ
मल्लमेव सहरुधि निचयनभाद। उपं सु
।इति सविवतं सेतुकं संक्रपल्लेहजः प्रमय
विषयः प्रतिष्ठा विषयः पल्लेतवयव
प्रान्तमध्यजभाद नाहजद्व इति नाहज
ष्ठानाज। इति नीत गितजः प्रमयं मान
वेसूदभितेवंतुपं केधंनमिद्रतेनष्ठानाज
मन्यकं नमनं प्रतान्या। सभाद केचिद्
ति केचिद्धूतिं नमनतुयभितेयणव विष
यः यसृतन्द। संकन्नृजमाज्ञः कथयति
।इतीयः १ः श्रियं नामकृतीति

श्री
ग.भू.
टी.
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कृतेनैव शिवं करोतीति ध्येयेषु तन्मत्र
र्दिं भक्तव्यमुक्त्यादिरिति उक्तं तत्र: चलि
तं शिवतुल्यत्वं एवं सर्वलोकेति तत्र
स्थितिं भवनेन विभज्यतेनेति यत्वज्ञा न
इत्यत्र सत्यविशेषं विषयत्वं ने तं सर्वत्र, स
र्वलोके भव्य मङ्गल ध्येये मन्त्र पाठ सम्प्र
लोक सर्वधर्मे वृत्ति या । सत्य शिवः सृष्टिः
लततत्वधर्मादि शिक्षकः भक्तिर्ति शिवः सुरैश
स्व श्रुत्यन्तं शिवः भक्त्ये, शिवपरं
मङ्गलकामकं सदत्व शुभ्रत्वपरं इति

शिवभा ॥

॥ ८ ॥

॥

इति श्री

राजानक [illegible] विरचितायां श्री [illegible]

[illegible] विमर्शिनीटीकायां श्री [illegible]

[illegible]

[illegible] ॥ ॥ ॥